





MARYLAND COLONIZATION JOURNAL.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

FOURTH OF JULY COLLECTIONS.

It has been customary for the Agent or Secretary of the Maryland State Colonization Society annually to make an appeal to the clergy throughout the state to solicit contributions in aid of the cause. The objects of the society and the success attending its operations have from time to time been most clearly and ably set forth. It has been conclusively demonstrated that the colonization scheme is and has ever been the most powerful instrument in the hands of Providence in producing results which are in this age considered the legitimate—the most desirable and exalted objects of the labours of the christian ministry—viz: the conversion of heathen nations to christianity. As we believe this conviction to be universal among the clergy of all denominations, we cannot but presume that an imperative sense of duty will induce them to lay the subject before their respective congregations on some Sabbath near the anniversary of our national independence, and solicit their much needed aid in prosecuting the object of the colonization society.

We earnestly solicit the attention of our readers to the following articles copied from the African Repository for the present month.

MISSIONS IN AFRICA.

The missionary aspect of colonization is one which has been dear to many Christians throughout the land. They have not been able to discover any other way of carrying the gospel into that land of heathenish darkness. To all such it has been matter of sorrow that charges should have been brought against the colony that it is unfavourable to missionary operations. They have been unable to believe that such was the fact. However, when one of the missions was removed from Cape Palmas to the Gaboon river, many of them were almost constrained to believe that there was something of truth in the charge. We are glad to see that of late this subject has been attracting considerable attention, and is now in a fair way to assume its proper position before the public. And we mistake greatly if the result will not be to elevate the colony, and the benefits of colonization in the minds of reflecting and intelligent men. We desire to call the special attention of our readers to the following forcible remarks which we find in the last number of the Christian Intelligencer, published in New York City. Such unasked testimony carries with it great weight.

(From the Christian Intelligencer.)

A GRAVE OBJECTION TO THE SCHEME OF AFRICAN COLONIZATION ANSWERED.

It is striking to observe with what avidity a portion of the community seize on any surmise or report discreditable to the character of the colonists of Liberia, and what an easy credence they give to that, which for aught they know, is "false witness against their neighbour." Great advantage has been taken of the removal of the missionaries of the American Board from Cape Palmas, as though this fact in itself were proof positive that the colonies were prejudicial to missions. It has even been confidently asserted that *the cause* of the removal of the missionaries was the corrupting and baleful influence exerted on the natives by the example of irreligious colonists.

Were this a true account of the matter, the friends of missions and the Christian community generally might hesitate to patronize the scheme of African colonization. To weaken their confidence in the great evangelical aspect of this scheme, and to cause them to withdraw their support from it, is doubtless the design, as it is the direct tendency of this representation, or rather misrepresentation of the case. But before our Christian friends, (whose *prayers* and *patronage* in the colonization cause we earnestly desire,) give credit to this report, and become prejudiced by it against the cause, we entreat them to peruse and ponder the following remarks.

I. In locating the mission at Cape Palmas, it was not the original intention to make the place the principal sphere of its labours, but only *a station of ingress*, by which to penetrate into some part of the Central Africa. If a more ample and inviting field offered, the removal of the mission to such a field was in perfect accordance with the original purpose of establishing it in Africa.

II. The labours of the mission by the letter and spirit of its charter, must be confined to the natives as "heathen," and could not embrace the colonists, who were nominally christian. The colonists very wisely pursued a policy adapted to blend and identify the interests of the natives with their own. The mission, on the other hand, by bestowing its labours and exerting its influence on the natives only, and seeking their benefit *exclusively*, very naturally tended to create what would seem to be a rival interest, or, at least, an interest somewhat *native* in its kind, and distinct from the colonial. "This," says a competent witness, "was the true root of the difficulty." The mission and the colony constituting in fact two distinct communities, and occupying a district of small extent, could not, in the present imperfection of human nature, be expected to work together without collision.

III. In addition to the difficulties just noticed, in the meanwhile, two other missions were established in the same place. Could *three* missions, in such circumstances, be expected to labour permanently in so close contiguity without serious embarrassment, without inevitable collision?—Could the missionaries of the American Board reasonably hope to be as useful there, and to effect as much for the wretched Africans as they could at some other station? Had their removal turned on this single point, and the rational prospect of greater usefulness been the only inducement, it would have amply justified the step. They found access to a place at the Gaboon river, a thousand miles nearer the point which the mission was originally intended to reach; and on examination, it presented a field so favourable and full of promise that the Board resolved to transfer the establishment to that position. Does this prove that christian missions,

prosecuted on a plan adapted to the actual condition of the colonists and the peculiarities of the country, cannot be sustained and successful there? The *increase* of missions at Cape Palmas proves the contrary. Are not the considerations now presented sufficient to satisfy any candid mind that the removal of the missionaries of the American Board from Cape Palmas is *not* attributable to the corrupting example of irreligious colonists on the natives, as *the exclusive cause* of that event? What was the character of the natives before they felt the influence of the colonies planted on their shores? Those who speak of them as being *corrupted* by contact with the colonists, betray great ignorance of the *real* character of the natives, and make the unfounded assumption, that they are comparatively free from the grosser vices of paganism. A good authority has given the following description of them in their original state:

"Blind adherents of the most degrading idolatry, polygamists, kidnappers, and some of them cannibals, from time immemorial; and having been for nearly three centuries under the exclusive tuition of European slave traders and pirates, from whom they had thoroughly learned all the vices of civilization, which savages are capable of learning."

How preposterous to charge coloured emigrants *from the United States* with setting an example *injurious* and *corrupting* to the native African, whose character the above paragraph does not exaggerate! Will those who bring this charge, and use it to throw odium on the scheme of colonization, as prejudicial to missions, tell us whether there ever was a *successful* attempt to establish and sustain a mission amongst the natives on the Western Coast of Africa till *since* the existence of the colonies there? We can answer, or make impartial history answer, that every attempt to do so utterly failed. The first foot-hold gained for christian missions on that coast was on *colonial* soil, and was retained by *colonial* protection. And just in proportion as the colonies acquire territory, and extend over it the rule of stable and salutary laws, and break up and banish the slave trade, will missions become permanent and flourishing there, and christianity find appliances by which to spread its light and benign influences over Africa.

CRUCIBLE.

THE LIBERIANS IN THE UNITED STATES.

No poor animal was ever more out of place, or more harrassed, chagrined and annoyed than the Liberian colonist on visiting the land of his birth and early *growth*, (we will not say *education*.) Jonathan in England, John Bull in America, or Jonny Crapeau in China, all, would be perfectly at home in comparison with the *free* Liberian in this *free* country. He has perhaps been absent long enough to forget in a great degree the peculiar unpleasant circumstances in which he was formerly placed; of the past he only conjures up agreeable and pleasing recollections. Not having in his early days been deeply sensitive to the innumerable indignities heaped upon him, he has forgotten that "such things were;" he has for years *acted, thought* and *felt* like a *man*, and associated only with men, without regard to physical distinctions; he has ceased to dream that there exists, on this earth, any grade of beings between him and his Father in heaven. He has the yearnings that all experience to visit the land of his birth—to view once more the spot consecrated by the visions of early childhood. Perhaps a murmuring stream, a majestic tree, or some huge over-hanging rock or

cliff calls him back to worship, as in days lang syne. On he comes, flushed with the most delightful anticipations; but, alas, poor man! he has not yet set foot on this sacred soil of freedom ere he awakes to the sad realities of his condition; he finds that he is not a *man* but a *nigger*. No matter what may be his rank, or how anxious his friends may be, to have him treated with respect, or how desirous all with whom he comes in contact may be, to offer him the civilities to which a gentlemen is entitled; yet all is unavailing. The very professions of kindness and good feeling on part of those who would be his friends, are so expressed, as cause a shudder to the sensitive mind of a Liberian.—Every thing is strained and unnatural, the *effort* necessary even for the ordinary salutation is always apparent. But among the thousands with whom he comes in contact, few, very few are even disposed to make this *effort*: he is generally treated with indignity and contempt, or, at best, with indifference. True, he may traverse the streets of the city at certain hours without annoyance or molestation, unnoticed and unknown; but should he have occasion to ask his way, or propose the most simple question to the passer by of another hue, (especially if his address is that of a man or a gentleman,) he is at once made to remember that he is not in Liberia. "Why, who are you? what makes you speak so to me?" is not unfrequently the answer to his simple, and as he thought, very civil interrogatory. The poor fellow is taken all a-back; he can hardly conceive what is the matter with the people. He very soon, however, learns what is the matter: he learns that the slavery of *caste* exists which no law can abrogate—and from which there can be no manumission.

Humiliated and disgusted with the treatment he receives from the white race, he has recourse to those of his own colour for consolation and sympathy:—but precious little satisfaction he obtains from that quarter; not one of ten have the least conception of the causes of his grievances. Nothing short of personal violence or restraint, a knock, kick, cuff or lock-up in jail would be to them a source of annoyance. The other one-tenth can to a greater extent comprehend the perplexities of his situation, but they are far from affording him any satisfaction. They look upon him with suspicion and distrust, as the pet of the white colonizationist. They rebuke him as being an enemy to his race, in not remaining in this country and making common cause with them, in claiming their *rights*, viz: those of absolute social and political equality with the whites. He is derided by one party for presuming that he has claims to the privileges of a freeman, and hated by the other for having taken the only available steps to secure these privileges. Thus cut off from any agreeable intercourse with his fellow-men, he hardly recovers from the fatigues and monotony of his sea voyage before he looks about for some opportunity to return to his new home, the only true *home* he ever has known.

Almost without exception this is the experience of every Liberian on visiting this country. And what does it prove? Let the reflecting coloured man answer.—Does it not prove that this country can *never* be his home?

AFRICA'S LUMINARY.

Two numbers of this publication, the 7th and 20th of February, came to hand by the recent arrival in New York. They contain matter of much interest to the friends of Africa, and we regret that we have not room for the insertion of many of the articles entire, particularly the proceedings of the Methodist Annual Conference and the address of its President, Mr. Seys. We hope the number of the Luminary, containing minutes of the proceedings of the conference, will be widely circulated among the members of the Methodist church, or be copied into their leading papers. They show conclusively the character of the members of the Liberia mission. We doubt much if a better conducted assembly of the kind often convenes in this or any other country, or one more ably reported. The following is a list of the MEMBERS of the conference and PROBATIONERS.

MEMBERS PRESENT.

Rev. John Seys,	Rev. Francis Burns,	Rev. G. Simpson,
" A. D. Williams	" James H. Stevens,	" D. Ware,
" Amos Herring,	" J. M. Roberts,	" H. B. Matthews,
" Elijah Johnson,	" J. S. Payne,	" A. F. Russell.
" H. Munsford,		

PROBATIONERS.

Thos. Jackson,	W. P. Kenedy,	James B. Dennis.
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Mr. Seys it is well known is the *white* superintendent of the mission, the others are all coloured men, and mostly sent out by the colonization society.

It is with no small degree of interest that we look over this list of members of the Liberian Conference, and call to mind who and what they were but a few years since, and contrast their former condition with their present position as an organized Board of christian ministers, devoted to the great work of civilizing and christianizing Africa. A brief notice of our recollections of some of them may not be uninteresting, and will I doubt not be excused by them should it happen to come under their observation.

The first, A. D. Williams, is well known to the American public as a long time the acting governor of the colony, during the various interregnums from the deaths and absences of the agents of the society; in fact from the decease of Ashmun to the arrival of Buchanan he was most of the time the actual business agent and director of affairs.—His administration was ever mild and conciliatory, and had he not been hampered by the dictation of newly arrived sick or deranged white agents, it would have been much more energetic.—As a missionary for the conversion of the native Africans to christianity, we cannot think he has a superior.

Amos Herring arrived in the colony as an emigrant in 1833, but has had very little or no connexion with political affairs. Although entirely without education, he was quite distinguished as a preacher. Mr. Pinney who went out a passenger in the same vessel, spoke of him as being one of the best preachers he had ever heard. Having early lost his wife in Africa he returned to this country and spent some time at a northern academy in acquiring such information as would enable him to act as a missionary of the Methodist church; in which cause he has ever since been zealously and

usefully engaged. There are few men for whom we have more respect than Amos Herring, he is universally considered as an able and interesting preacher and an *honest man*.

Of B. R. Wilson we know but little personally, but he is well known to the American public, having visited and preached in most of our large cities, and we believe his standing in the mission, in point of efficiency and usefulness, is second to none other.

Elijah Johnson, one of the emigrants by the old ship Elizabeth, is perhaps the most interesting man in the colony—his history is the history of the colony itself. He was one of the pioneers under Ayres, the principal *war man* in the days of Ashmun, during the first attacks from the natives, and has ever since been the actual *minister of the interior* for the talking and settling of native palavers. It may with truth and justice be said, that the colony owes more to Elijah Johnson than any other *one* man. Of his history we will not here attempt even a sketch; we trust it will yet be given to the world from a Liberian press; but we will mention one anecdote of the early times of the colony which should be preserved, like the spartan answer to the order, “lay down your arms,”—“come and take them.”

During Johnson's administration in the absence of Ashmun, the hostile natives assembled in such force as to threaten the utter extinction of the colony. The attack was daily expected, and hardly a hope entertained that the little band, but poorly supplied with arms and ammunition, could hold out against the first onslaught; when most opportunely an English vessel of war came to anchor in the harbour. Mr. Johnson lost no time in making a representation of the state of affairs to the commander and solicited assistance of arms, ammunition and men in the distressing emergency. Ammunition was granted but the commandant declared that British troops could only be called into action to defend the flag or soil of their own country; that provided the governor would deed to his majesty a small piece of land, barely sufficient for their flag staff, he would land troops and defend the colony. Johnson, who had learned a lesson of British protection in Sierra Leone, declined the kind offer in the following terms,—“We don't want any flag raised here that will require more trouble to pull down than to flog the natives.” The spirit that dictated that answer, *did* flog the natives and saved the Liberian soil from the shadow of the British flag.

Although Mr. Johnson has ever been foremost to defend his country in time of danger and is thought by the natives to possess a charmed life, still he has always been an advocate for pacific measures, and only drew the sword as a *denier resort*. His influence is very great with the natives, and we cannot doubt but he will be a most successful missionary.

Mr. Burns, we believe, first visited the colony in the capacity of a missionary, having previously received a much better education than most of his colleagues and associates. He has generally been considered the best preacher on all occasions that has ever resided in the colony. He is certainly a gentleman and a scholar, and his great usefulness as Principal of the Conference Seminary cannot be doubted.

James H. Stevens left this city in the schooner Orion in the autumn of 1831. He was then a well formed but green youth, just on the verge of

manhood, extremely illiterate, barely able to spell out the most common words. We well recollect his answer to our question on the passage, as to his former occupation: "a bone polisher, Sir." "A what?" "A waiter, Sir, to see other folks eat and then pick the bones, we call our business bone polishing." Thinking that almost any change in his profession might be an improvement, and being much pleased with his conversation and deportment, we engaged him as an assistant to prepare medicines, &c. at the same time giving him such instructions as we conveniently could. His progress was such that at the expiration of one year it was thought expedient for him to accompany the first settlers to Bassa as a kind of medical officer and apothecary. He was considered very serviceable in that capacity and was, we believe, for a number of years the only medical man there. We were rejoiced to meet him some years after as a preacher and teacher at Sinoe, where he obtained the confidence and good will of the whole settlement.

J. M. Roberts was quite young when we first knew him in the colony, 1831. He is brother to the governor and noted mainly for his soundness of judgment and stability of character.

The history and present position of James S. Payne, the next in order, affords a striking example of the effects of colonization, and is one of the worst cases that could be selected by the enemies of the scheme. His father went to the colony as early as '27 or '28, perhaps earlier, had a very large family of children—he soon died and left them penniless and helpless in a land of strangers, during the worst period of the colony, when medical aid could not be procured and the diseases of the country very imperfectly understood. Here then was an opportunity for the declaimers against the system of colonization to lift up voices and imprecate vengeance upon its projectors; and truly the case did seem a hard one. But his mother was a woman of energy, and immediately set about providing for and educating her children.—In all this she succeeded beyond her expectations, and of the large family of sons, perhaps the subject of this notice, in a pecuniary or worldly point of view, is in the least enviable condition of all. He ranks very high we believe in the conference as a preacher and teacher.

Of the remainder of the MEMBERS we have not the pleasure of knowing any. Of the PROBATIONERS two are from Cape Palmas, viz: Thomas Johnson and J. B. Dennis.

The former was once a slave, we believe in Frederick County, in this state, whence, after having obtained his nominal freedom, he went to Liberia in the fall of 1832, in the ship Lafayette. On the establishment of the Maryland colony, he chose to range himself under the banners of his old state. During a long intercourse with him of near three years at Cape Palmas, we found him no ordinary man. In deep shrewdness and sagacity we have seldom seen his equal. We know of no one to whom liberty seemed so sweet, or who more prized the blessings of a free government in Africa, than Thomas Jackson, and we cannot doubt his future usefulness in his present calling.

James Dennis was an emigrant by the same vessel with Mr. Johnson. He came to the colony a mere boy, say thirteen or fourteen years of age.

Like Payne, he was left an orphan in a land of *strangers*, but not in a land of *oppression*. He was enabled through the free schools in the colony to get a fair education, and now enters the unbounded field of usefulness.

We feel that we have hardly been able to throw sufficient interest into this brief sketch, to render it acceptable to our readers, and had almost forgotten why it should affect them less than ourselves. On looking at this Phalanx of sixteen *African* missionaries to *Africa*—sixteen such too, as never before entered that broad and ripe field of labour; we could but compare them with those of the same cast whom we see daily around us, and ask how came these things so?—What has wrought this mighty change in the destinies of these sixteen men?—Colonization!! This then is one of the results, one of the *collateral, incidental* results of that much abused, much scouted scheme of African colonization!!

We have also received three subsequent numbers of the Luminary which are as usual interesting, but filled mainly with details of missionary transactions and proceedings. A large deputation of the Methodist Mission, headed by Mr. Seys, has performed a journey of some considerable extent into the interior, and at every step have met with fresh inducements to persevere in their great work.

Our limits will not permit us to insert the brief but interesting journal of their tour. We must, however, make room for the following notice of Mr. Moore's sugar patch.

SUGAR MAKING.

We do not remember when we have been more gratified than during a short call at the colonial farm or sugar plantation, some ten or twelve days ago. It was the day we were returning to Monrovia from the trip in the interior. Mr. Ralph Moore, the overseer, happened to be standing on the bank of the river as our boat was passing. After a friendly salutation, he exclaimed, "come on shore and I'll show you as good sugar as was ever imported in Liberia." Now be it known that we never need a second invitation to go where the process of sugar making is going on. It is so intimately interwoven with the remembrance of childhood's days—boyhood—youth—native country—relatives—that it possesses a charm, most powerful. We landed and walked to the "works" as we say in other lands, and sure enough there was the mill—the canes—the boilers—the juice undergoing the boiling process—the soft sugar just made—and about fifteen barrels of clear, pure, well granulated, fair muscovado, as fine as any *unclayed* sugar ever shipped from Havanna. "Well done for Liberia," we exclaimed with a most sincere feeling of pleasure at this other item in the list of improvements. Indeed here was a sugar plantation in miniature on Bushrod Island soil, which nearly ten years ago we pronounced rich and peculiarly adapted to the sugar cane. Time has proved it so. Mr. Moore says very little attention has been paid the last year to hoeing the canes, and yet they grow and thrive almost spontaneously and yield abundantly. But there is a great draw-back. It is the want of a proper propelling power. To hire natives to pull around a heavy iron-mill must be tedious and a great expense. But this is the method used. Would it not be profitable to have a hundred acres in canes instead of a few? And then to import a small steam engine of five horse power. No more would be required. Or, erect vanes to the very mill now in use, and let the fine sea-breeze do with ease and uniformity what is now done by means of manual labour. Or, import a half-a-dozen mules from Cape de Verde. Neither horses nor horned cattle will

do as well. Mules after years and years of trial in sugar making countries, are found the best where animals are used at all. This is but the humble suggestion of a disinterested well wisher to the prosperity of Liberia.

After being kindly permitted to sip a draft of the warm juice of the cane, a beverage of which we are very fond, we left the busy little scence well pleased and repaid for the time spent in the visit.

THE LIBERIA HERALD.

The three last numbers of this truly African journal have come to hand, viz: those for January, February and March, and we give a few extracts, if for nothing else, to shew how things go on there, and allow our readers to seek out the difference between *black* and *white* newspapers, if there happens to be any.

The following short editorial upon a subject of which we have often had occasion to treat will serve to show the probable influence of the colony upon the native Africans. It will at least indicate what the feeling and disposition of the editor is on that point, and we will venture to assert that his sentiments are those of a very large majority of the colonists, certainly of all having any claim to consideration and respectability.

NATIVE CHILDREN.

Some idea may be formed of the influence which the colony is exerting upon the minds of the natives from the fact, that from all the adjacent tribes native children are poured in upon the settlers by their parents until they are really becoming a burden. We have ourselves a whole yard full, and in the space of only a few days have felt compelled to refuse three or four others, sent, some of them, quite from Boson's. The natives are beginning to "like" civilized manners and habits. *I sen you my piccanninie*, say they, *I want you for keep him, larn him white man fash, pose he no larn, flog him. I no want him go country make fool fash all same me.*

It is to be hoped that those who take native children to rear, will feel the responsibility of the charge. Such have it in their power to confer a lasting blessing upon the country. One native mind imbued with the feelings and aspirations of civilized life—formed upon correct and christian principles, going out among the aborigines, will be more efficient in good than a dozen foreigners. The complaint that "those natives that have had the advantage of civilized instruction, have only proved the greatest scoundrels," may be true to a certain extent. But wherefore. Simply, because those who had them in charge, felt no further interest in them than as they were serviceable or could be turned to account. It perhaps never entered into their heads to impress upon them the lessons of morality and virtue, to inspire them with sentiments of self-respect and an abhorrence of vice. They laboured probably to make them shrewd and sharp traders, and taught them diligently to turn every man and every thing to account. This the half-tutored savage regarded as the chief end of man, and returning home acted upon the principle. This should not be. He who does not look at something beyond his own immediate personal interest, is unworthy to have a native child under his care. The spirit of philanthropy and patriotism should direct the conduct of guardians. The elevation of the tribes around us—the future well-being of the soul and the advancement of our colony, should be the governing motive. For it does not require the eye of prophecy to foresee that our population is to be swelled by the incorporation of these aborigines.

We cannot omit to copy the following short notice of Dr. Bacon's periodical in justice to the Liberians, as the Doctor has fairly laid himself open to a reply to his kind notice of his Liberia friends.

"WANDERINGS IN AFRICA.—*D. Francis Bacon.*"

This is the title of a petty periodical now in course of publication in America. The writer has not told us his object in publishing—or at least we have not seen it. No one, however, acquainted with him can be at a loss on this score. His object is doubtless (and an admirable expedient) to raise the wind—to replenish an empty exchequer. We may at some future period condescend to notice this wonderful production, to expose the base hypocrisy and fiendish malignity of the sniveling mercenary scribbler—the gross, glaring falsities of his statements—his utter recklessness of all considerations of gratitude and his total destitution of every manly and generous feeling. This, however, we promise hypothetically. Neither Bacon nor his work, nor both together, is regarded of sufficient importance to attract us from ordinary affairs. Honest men can very well bear to be abused by the acknowledged abandoned. In conclusion, we will only add that nothing can be more appropriate or more accurately descriptive than the title both of the work and its author. "*Wanderings in Africa by D. Francis Bacon.*" He was indeed a *wanderer, a fugitive and vagabond* in Africa—and in his feelings and habits as complete a *swine* as any that ever grunted his satisfaction over the garbage of a gutter. The man sat for his own picture.

THE COLONIAL COUNCIL.

The Colonial Council assembles on the first Monday in the ensuing month. It has been said there is little to be done; and already it has been determined by some how long the session should continue. While we think no time should be needlessly consumed—as time in this case is truly money—we are fixed in the opinion that hasty legislation will nine times in ten be found useless, if not pernicious legislation. Hitherto we have drifted along in the wake of some of the American legislatures. Each succeeding session going might and main into a repealing of all the preceding one had done, with as much zeal and eagerness as if the existence of the country depended on a clearing of the statute book: when perhaps only a cursory thought had been given as to what was to be substituted in the place.—Human laws in the nature of things will ever be found imperfect. Human sagacity can never contrive to meet critically all the various shades and the endlessly varying complexity of cases that will arise. The most that can be done is to lay down general rules upon the broad basis of equity. The incapability of human laws to apply to specific cases was long ago discerned and gave rise to the maxim *summum jus summa injuria*.

Unmindful of this fact, men finding the imperfection of existing provisions, have, as though a positive benefit necessarily results from change, hastened with a greater eagerness to repeal, than with a solicitude to remedy the defective regulation. Although we (the colonial legislature from its first institution will be understood,) have just commenced our apprenticeship in the art of making laws, we have advanced rapidly—at least in that branch of the business that winds up with "*shall be and the same is hereby repealed.*"

We would not, however, in these admonitory hints be understood as expressing an opinion that no change can be advantageously made in the laws of the colony. That were indulging too much complacency. The growing condition of the colony—our rapidly extending commerce—the enlarge-

ment of our territorial borders, will soon imperiously demand provisions and regulations, to the want of which we are only just now beginning to awake.

One subject, however, demands the immediate attention of the colonial legislature. And that is the wretchedly contrived judiciary system.

The Colonial Council assembled on the 4th March, in the neat and commodious room prepared as a permanent place of meeting of the legislature, over the court room in the new court house. From the spirit manifested by some, and the known abilities of others of the members, we augur something beneficial.

Governor Roberts delivered the annual message. It is an able and interesting document, and does great credit to its author. It is to be published. It will manifest what every Liberian must be proud of: that our trade, our strength and our population are all on the advance.

DEATH OF THE REV. W. G. CROCKER.

The subject of this notice has for many years laboured in this field of missionary enterprise, as a devoted and persevering minister. A residence of six years in this climate employed in the sedentary work of acquiring the language, and writing, and translating books for the school, so impaired his general health and weakened his constitution, that a voyage to his native country, America, was regarded indispensably necessary. He embarked in 1841. On his arrival home he was so far prostrated and continued in so low a state that a return to Africa was pronounced by all highly imprudent. For months he lay in a perfectly hopeless state. Suddenly, after years of illness, his powers rallied and seemed to revive. With the return of health came also a desire to return to his labours. He embarked for this place—landed here the 25 inst. preached on the afternoon of that day, and the next evening died about seven o'clock.

Mr. Crocker was accompanied by his wife, to whom he was married only a few days before he left home. Most heartily do we sympathise with her in her sudden and severe bereavement.

THANKSGIVING.

The present month has been one of no little bustle and stir in our town. We have had a general parade, a monthly parade, and a day of thanksgiving. It affords us no little pleasure to record the readiness and promptitude with which all classes of citizens responded to the call of the governor, to suspend their ordinary operations and unite in a national acknowledgment of the Supreme Ruler and disposer of events. And what more befitting helpless and dependent creatures, what more becoming those who have all their lives been recipients, than occasionally to pause in their career, and lift up their hearts in devout gratitude to Him from whom cometh down "every good gift and every perfect gift?" Insensibility is a great sin. The ancient Jews were stigmatized that they did not know, did not consider. They paused not in their thoughtless career of sensuality to reflect upon Him whose hand fed, whose power defended, and whose blessings rested every where around them.

Eminently disastrous must such a course be to every people that pursue it. It proved the ruin of the Jews, seventy years captivity was the only antidote.

If any people on earth should be moved by sentiments of gratitude, we are that people. Glancing in the retrospect at the difficulties encountered

and overcome, we should with thankful hearts raise our ebenezer, and exclaim "Hitherto the Lord has helped us;" and trusting to that Divine Being that hath done so much for us, we should take courage and go on.

CONTEMPLATED ESTABLISHMENTS.

There is great reason to believe that it is contemplated by British merchants to establish a line of factories from Trade Town to River Sesters: not temporary concerns to be used only as depots during a voyage, but permanent establishments. Substantial, durable houses of wood and stone are to be erected, and business is to be conducted on a large scale. Materials in part for some of these houses are now on the way from England. There is no doubt that a monopoly is aimed at. They claim to be beyond the jurisdiction of the colony, and irresponsible to any but their own government. How far the rights and just claims of this colony may be hereafter attended to by foreign governments, cannot be conjectured. But is a question of no little moment to us. We look with anxiety to our friends—the colonizationists in America and England, and through them to their respective governments—for that protection and recognition of rights which our past and present peculiar circumstances entitle us to solicit. If we solicit in vain, a greater curse than that of Cain will have fallen upon us. When our circumstances are made known, as they assuredly should at once be, we cannot believe that any nation, especially the chivalrous French and magnanimous English, for the paltry trade of this vicinity will invade this last refuge for existence. But at the present we have our fears.

ROMAN CATHOLIC MISSION.

We have learned from a source entitled to credit, that the Catholic Mission at Cape Palmas have authority to control the movements of one of the French armed vessels on this coast. Indeed one vessel is constantly hovering about Cape Palmas for their protection. This is mysterious and ominous, especially when we recollect that other missionaries have resided there for years without apprehension. It is equally mysterious whether this anticipation refers to the colonists or to the natives. We are loth to believe it is to the latter, seeing the Catholic missionaries were on the best terms with the natives, when the American colonists and the *white* Protestant missionaries hourly expected an attack by the combined forces of the country. When we recollect the affair at Tahita, we are not ashamed to confess our apprehensions.

By a perusal of the following letter, one will readily infer the tenor of that to which it is an answer, and also can form something of a *guess* as to the character of its author. We publish this with permission of the writer, by whom it was shown us, that the benefit of the wholesome advice therein contained may be enjoyed by others as well as him to whom it is directed, for we happen to know of not a few, who would prefer a snug sinecure as *nominal* missionary, to labouring for a livelihood at some other calling to which they might be better fitted.

BALTIMORE, 27 May, 1844.

Your letter of the 14th of March last came safe to my hands. The strong sympathy for the "dark and benighted sons of Africa," whom you

visited in the interior is laudable, and the interest you take in their situation accords with the zeal that prompted you to make a tour amongst them. The question is how can your views and solicitude for them be best accomplished, you want to be employed to keep a school and to teach their children, that is very well as far and as soon as it is practicable, but there is another kind of teaching that is always practicable, and which both old and young can be benefitted by, I mean teaching them industry and the habits of civilized life by example, this you can do, and in doing this you will at the same time benefit them and yourself; this kind of teaching I hope you will not object to on account of its requiring labour, if you really feel a deep interest for them show it by cultivating a farm, by steady and constant industry, in a manner superior to their imperfect system. I will not permit myself to suppose that you are averse to work, and certainly farming would not be harder than what you say you are willing to do for them, that is to cry "night and day." There is no certainty that your sighs and tears would be useful to them, but there can be no doubt of the advantage of showing them the improved methods of obtaining subsistence, and this would form the foundation of their civilization, and when they are civilized they will soon be christianised.

I therefore advise you to get a farm and go to work, there is no chance of getting employment as a teacher from any society here. You say you are doing nothing, I am sorry to hear it; pursue my advice and you will have something to do; in a few years your farm will afford you a good living, and then you will be independent.

(From the Spirit of Missions.)

DIFFICULTIES WITH THE NATIVES.

The interesting journal of the Rev. Mr. Payne, which was published in the May number of this periodical, has informed our readers of the difficulties which embarrassed the labours of this missionary.

More recent information leads us to believe that these trials, which for a while threatened a total abandonment of all efforts for the spiritual good of the natives at Cavalla, will "tend rather to the furtherance of the gospel."

Independently of the touching instances of devoted affection on the part of some, elicited by these persecutions, thus manifesting the power of our blessed religion to soften and sanctify the most degraded of God's creatures, we have reason to feel assured that the course taken by Mr. Payne, and the providential interference of the American squadron in the very moment of his peril, will make a lasting impression on the minds of these people, and give an increased and abiding influence to our missionaries among them.

In the last letter received from Mr. Payne, dated at Cape Palmas, Feb. 12th, he says:—"You will be gratified to learn that all the members of the mission at present enjoy good health. Our late difficulties have all passed away. I have been busily engaged in removing my property back to Cavalla, and am only awaiting the return of Mr. Hazlehurst, who has made an excursion to Monrovia and Sierra Leone, to resume the duties of the station.

"We should have been glad indeed, although not expecting him so soon, to have received our brother, Dr. Savage, with Captain Lawlin, and deeply regret the cause of his detention. May the good Lord, who ordereth all things well, make his stay a blessing to the cause in which we are engaged: and, if it be his good pleasure, send us out with him more missionaries.

"I rejoice, indeed, to learn that our late losses and trials have not, in the

estimation of the committee or the church, lessened the importance and claims of the African mission. These ought not to affect those who acknowledge the obligation of the command—‘Go, preach the Gospel to every creature;’ and the church is ill-prepared for this great work, if her sons are not willing to ‘lay down their lives’ for the sake of the Gospel. God forbid, then, that she should ever relax her interest or her efforts, until she, with the blessing of God, plants the Gospel standard firmly on this benighted continent!”

MISSION SCHOOLS IN AFRICA.

It is exceedingly gratifying to find that the attention of the church is more and more awakened to the vast engine for moral and spiritual good which our missionaries in Africa have been building up in their schools. Especially do we rejoice that the interest of the children of the church is engaged in this matter, and that contributions for the education of the children of the poor heathen in Africa are flowing in from the youth of our own communion. Upon themselves the influence of this benevolent effort cannot be otherwise than happy—tending, as it infallibly does, to impress them with convictions of the value of the Gospel—to subdue in their hearts the natural spirit of selfishness, which is so contrary to the spirit and character of true christianity; and to encourage and nurture in them the sanctifying habit of living not to themselves, but to Him who died for them and rose again.

And upon the moral condition of Africa, this effort of little children, humble as it may seem, will have, nay, is now having, a blessed effect. The children of the mission school rescued from the degradation, barbarism and ignorance of heathenism, are transferred to the pious and parental care of our missionaries; form part of their household: and are subjected to all its quiet, restraining and wholesome influences. They are instructed not merely in those branches of human knowledge which fit them for a respectable station in civilized society, but they are sedulously “brought up in the nurture and admonition of the Lord.” And all this is effected at a cost of *only twenty dollars* per annum, for each child. Is there a Sunday School of our church so poor that it cannot support *one child* in the schools of the mission in Western Africa?

We have been favoured with the perusal of a private letter, dated 5th of January last, from an officer of the U. S. Navy, attached to the squadron now on the African Coast. The following extracts, which we take the liberty of making, will be read with interest, in connexion with our remarks on the mission schools.

“While at Cape Palmas, I had the pleasure of meeting the Rev. Mr. Payne: I went out also to the missionary station at Mount Vaughan, and spent a day there in company with him and the Rev. Mr. Hazlehurst. I visited the schools, and made many enquiries as to the success of their labours with the natives. They said that they found the natives kindly disposed towards them, and that many of them seemed to appreciate the motive which brought the missionaries among them. The children were teachable and anxious to learn: and quick and intelligent to acquire the knowledge imparted to them.

Upon entering the gateway to the missionary house at Mt. Vaughan, the gate being at the foot, and the house at the summit of the hill, we passed a group of about a dozen children. The boys took off their hats, and the girls curtesied to us as we passed; and the countenances of all were beaming with smiles of pleasure and happiness. Every where that I had an oppor-

tunity of observing them during my visit there, they seemed to evince the utmost affection toward their teachers. I could scarcely believe that these children were of the same race as those that we saw in the native villages on our route, and elsewhere on the coast.

The stations of the Episcopal Mission number in all about 300 native children. These are instructed in reading, writing, arithmetic and geography, and of course in the *christian religion*. They are taught habits of industry and personal neatness. They are clothed at the expense of the mission,* with neat and comfortable garments: and the girls are taught to sew, and to cut and make dresses. It is pleasant to see the great satisfaction with which they view their altered and improved appearance. The natives among these tribes, of both sexes, and of all ages, go entirely naked, save a little piece of cloth wrapped about their loins; yet they are passionately fond of adornment, and nothing delights them so much as dress. It frequently happens in visiting the native towns along the coast that we see a native with a vest on, or some other article of clothing, given him by some traders, American or European, strutting about, the envy and admiration of all his village.

These children, educated at the missions, see and appreciate the great change and improvement in their existence. They go out frequently among their relations and friends in the native villages; and the other native children, and indeed the native adults also, see and wonder at the difference that education has effected; and are filled with desire to be likewise benefitted and elevated in the scale of existence. They look upon the children of the mission school almost as superior beings. Nor are the labours of the missionaries confined to the children, although they find in *them* the most promising and productive field. Many native adults have embraced christianity, and some are even employed as teachers in the schools.

It is the desire of the missionaries, that when these children who are now their pupils grow up, the educated boys shall marry from among them the educated girls; and for this purpose they purchase from the parents of the girls their right to dispose of them in marriage: a right which the natives all maintain over their female children, without any reference in its exercise to the wish and consent of the girls. This right, unless purchased from them, might materially interfere with the wish of the missionaries, to ensure arrangements that would contribute most to the developement, growth and influence of the principles they had laboured to implant.

When these children grow up, they will (certainly in the majority of cases) select from choice, for husbands or wives those who have been educated like themselves; they leave the mission and establish themselves in their tribe as householders and heads of families. Thus, their influence is disseminated around them, and carried down to posterity in their children. The males frequently will become, by their superior intelligence and information, the head-men of their tribe. This is the picture I draw of the *future*, (and it is by no means highly coloured.) It is not yet realized, to be sure, for the scholars are children yet. But the least reflection must show to any one that this will be the probable result: and *in this way* may we reasonably look forward to the evangelization of Africa."

* Several congregations of our church in the U. S. supply through the industry and agency of "Ladies' Sewing Societies," large quantities of clothing for the children of these mission schools. May the number of such benevolent associations be enlarged.

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